NATIVE VILLAGES AND GROUPINGS OF THE COLUMBIA BASIN

I.

Detailed and reliable information regarding the locations of Indian villages and territorial distribution of native groups holds a wide range of interest and value for the historian, geographer, archaeologist, and ethnologist. Unfortunately this type of information will be all but impossible to obtain from the Pacific Northwest within the space of a few years. It has been in the hope of saving as much of this important data as possible that the work leading to the presentation of this paper has been pursued.[1]

All of the material here recorded has been gathered directly from native informants with the exception of supplementary data quoted from the work of other ethnologists who have been engaged in the same field. Informants were selected so that the information was furnished from direct experience or from knowledge gained from parents or others of the same generation. Many of the villages here named and located were birthplaces or residences of informants themselves or were visited by them during youth.[2] A few villages in the area had been

[1]This work was accomplished through the sponsorship of the Department of Anthropology of the University of Washington, Seattle, Washington.

[2]The principal informants used were as follows:

Lakes: James Bernard. Bernard was half Lakes, half Chinese, but had lived all his life with the Lakes. In 1931 he was perhaps eighty years old, the best informed and oldest surviving member of his group. He spoke English but very brokenly. From early in the present century until his death in 1934 he was chief of the few surviving members of the Lakes.

Kalispel: Bob Sherwood, a well educated, intelligent and affable Kalispel half-breed of middle age. Sherwood speaks both Kalispel and English fluently. He now lives near Usk, Washington.

Coeur d'Alene: Antelope, a middle-aged native who speaks some English but was never much influenced by whites. Information that he furnished was given with first-hand certainty. In 1934 Antelope lived near Worley, Idaho.

Spokane groups: Thomas Garry, an Upper Spokane aged about seventy-five years. His son and granddaughter served as interpreters. All are now resident near Gerome, Washington.

Sanpoil, Nespelem and Colville: Bob Covington, John Tom, William Burke. Information concerning these informants will be found in the preface to Verne F.

3: Ray E-5 (1928-35) 1936 Plateau

abandoned as the result of white encroachment as early as 1880 but major displacements did not occur until after the turn of the century. Indeed, it was not until 1858 that the region was open to settlement by whites, and the railroad did not appear until 1883. In the words of George W. Fuller, "Annual emigrations [of whites] streamed across the interior [of Washington], seeing no reason to tarry in a seemingly arid and inhospitable land. As late as 1856, General Wool, commanding the Pacific Division, insisted that the Inland Empire was a natural Indian reservation and fit for nothing else[1]. It was to the interest of the first whites in the interior,—the fur traders,—that settlers be kept out. Just as the Walla Walla valley was being settled, an Indian uprising brought troops upon the stage, and General Wool closed the interior to Whites. Its occupation was delayed a dozen years, and the lockout might have lasted a long time if gold had not been discovered."[2]

Thus the Indian villages, which for the most part were off the routes used by the migrating whites, remained largely unmolested until well into the lifetimes of many living natives.

Ray, "Sanpoil and Nespelem: Salishan Peoples of Northeastern Washington," in *University of Washington Publications in Anthropology*. (Seattle, 1932), V, 1-237.

Chelan: The Wapato family, three brothers in the forties and fifties and their father. These intelligent informants, one of whom attended the University of Washington law school, furnished the information here given. All live near Manson, Washington.

Kittitas, Wenatchi: Sam Armstrong, aged about sixty years. Armstrong, an intelligent informant speaking good English, is of Wenatchi nativity but has spent much of his life with the Kittitas. He now lives near Harrah, Washington.

Yakima: Alek McCoy, an aged, infirm and blind, but mentally alert informant speaking no English. His son acted as interpreter. McCoy lived near Toppenish, Washington.

Klikitat: Lucy Quaempts, near eighty years of age. Mrs Quaempts does not speak English; her daughter served as interpreter. She is the sister of Joe Hunt who furnished many of the texts in Melville Jacobs, "Northwest Sahaptin Texts, I" in *University of Washington Publications in Anthropology* (Seattle, 1929), II, 175-244; and Melville Jacobs, "Northwest Sahaptin Texts," in *Columbia University Contributions in Anthropology* (New York, 1934), XIX, pt. 1. (Attention is called to the geographic texts in the latter volume, pp. 234-236.)

Umatilla: Allen Padawa, a middle-aged, full blood with a fair command of English. In addition to the material here presented, Padawa furnished a number of ethnologic texts as part of the author's work with the Umatilla under a commission from the Committee on Research in American Indian Languages. Padawa lived near Mission, Oregon, in 1932.

Cayuse: Gilbert Minthorn, about fifty years of age in 1930, was part Cayuse on his mother's side. The band names and locations were obtained by Dr. Jacobs in 1930, incidental to the work of the field linguistic party of the Laboratory of Anthropology, Santa Fe. Morris Swadesh initiated the recording. These meager Cayuse data are more valuable than might be apparent, since the Cayuse culture, especially the language, is almost completely lost at this time.

[2] G. W. Fuller, *A History of the Pacific Northwest* (New York, 1931), preface, vi.

4: Ray et al E-5 (1934-37) 1938 Plateau

to these questions permits filling some of the gaps and correcting some of the uncertainties.[5]

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DISTRIBUTION AT THE MIDDLE OF THE NINETEENTH CENTURY

The Umatilla (yumati'la, from name of principal village, i'matılam, "lots of rocks") occupied both banks of the Columbia River from the vicinity of Rock Creek (Washington) to a point a few miles below the mouth of the Walla Walla River. North of the Columbia the territory extended to the Horse Heaven Hills, southern boundary of the Yakima. In Oregon a much greater area was held, reaching south to the John Day River. Beyond lay the Paiute. The eastern and western boundaries were less definite due to greater intercourse with neighboring tribes. Rock Creek (Oregon) furnished an approximate western boundary but Umatilla families sometimes camped as far west as the John Day River;[6] reciprocally, the Wayampam or Tenino[7] enjoyed free movement eastward to Willow Creek. Even on the Columbia

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[5] This study was conducted for the Department of Anthropology of the University of Washington. A complete catalog of village locations was obtained for the Umatilla, Cayuse, Walula, and Palus, together with additions to a Tenino list acquired earlier. Thus tribal boundaries in this paper are based upon village locations as well as other distributional data. Where variance with my former mapping occurs, the present is the more definitive.

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The informants responsible for statements in this paper are many, including representatives of every group mentioned (see Ray, *op. cit.*, pp. 99–100). The most specific data comes from James Kashkash, Mrs Kashkash, Allen Padawa, Sam Armstrong, Charley Morrison, and Annie Morrison.

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Kashkash was born ca. 1860 near Asotin, Wash.; father's father from Cayuse village near present Walla Walla; f's m from Nez Percé; m's f half Cayuse–half Nez Percé of Asotin; m's m Cayuse of Walla Walla. Kashkash went to Mackay Creek (Umatilla) in 1876; married Umatilla–Cayuse woman in 1879; later married present Nez Percé wife. Excellent memory; widely acquainted; well informed.

Mrs Kashkash: intelligent Nez Percé about 65; speaks no English; lived with Nez Percé until married.

Charley Morrison: Kittitas about 65; never went on reservation; born and lived continuously on old village site near Thorp, Wash.; f, m, f's f, f's m, and m's f born at same place; m's m from near Ellensburg; f's f's m from near Kittitas, Wash.; f's f's f from Puget Sound.

Annie Morrison: Wenatchi about 65; Charley's wife; lived with Wenatchi until middle age.

Allen Padawa; Sam Armstrong: see Ray, *loc. cit.*

[6] This accounts for the western boundary being placed at the John Day River in my former map.

[7] The western neighbors of the Umatilla have been known by both names. I have preferred and previously used Wayampam because this term has group reference (-pam, "people") whereas Tenino is a village name. However, Dr George Peter Murdock, who has worked with these people most extensively, favors Tenino. Therefore I propose to use the name Tenino exclusively hereafter.